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ABSTRACT

In February of 1974, 135 representatives of 40 colleges and universities from the U.S. and Canada met for the first time to share experiences and programs relative to experimental outdoor education, and these conference proceedings contain the 7 major addresses and a condensed sampling of other presentations from individual college programs. Conference aims were described as developing ways and means for beginning experimental education programs; elevating the reputation of experimental education in academic circles; paving the way for Outward Bound credit courses; and developing a national outdoor experimental education organization. Papers focused on means, ends, measurement, and finance of outdoor experimental education programs. Means emphasized were: (1) environment contrast; (2) physical activity; (3) the intentional use of stress; (4) a small group context; and (5) the employment of newly acquired knowledge and skills. Major goals were identified as (1) enhancing self-concepts; (2) understanding the self, with special emphasis on identification of strengths; (3) reorientation toward aesthetic appreciation and environmental awareness; (4) an understanding of leadership, the use of authority and followership; and (5) internalization. (JC)

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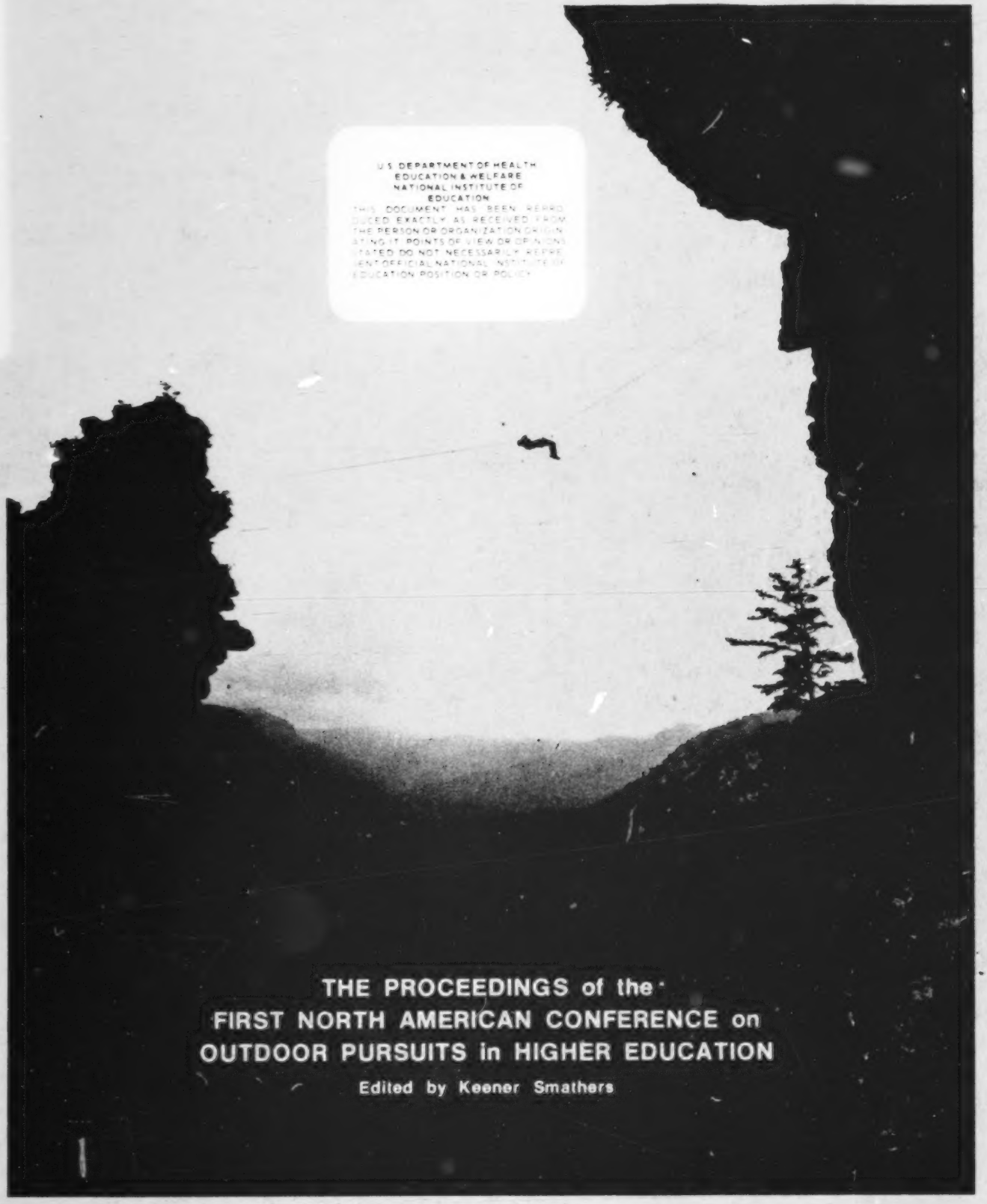

THE PROCEEDINGS of the FIRST NORTH AMERICAN CONFERENCE on OUTDOOR PURSUITS in HIGHER EDUCATION

Edited by Keener Smathers

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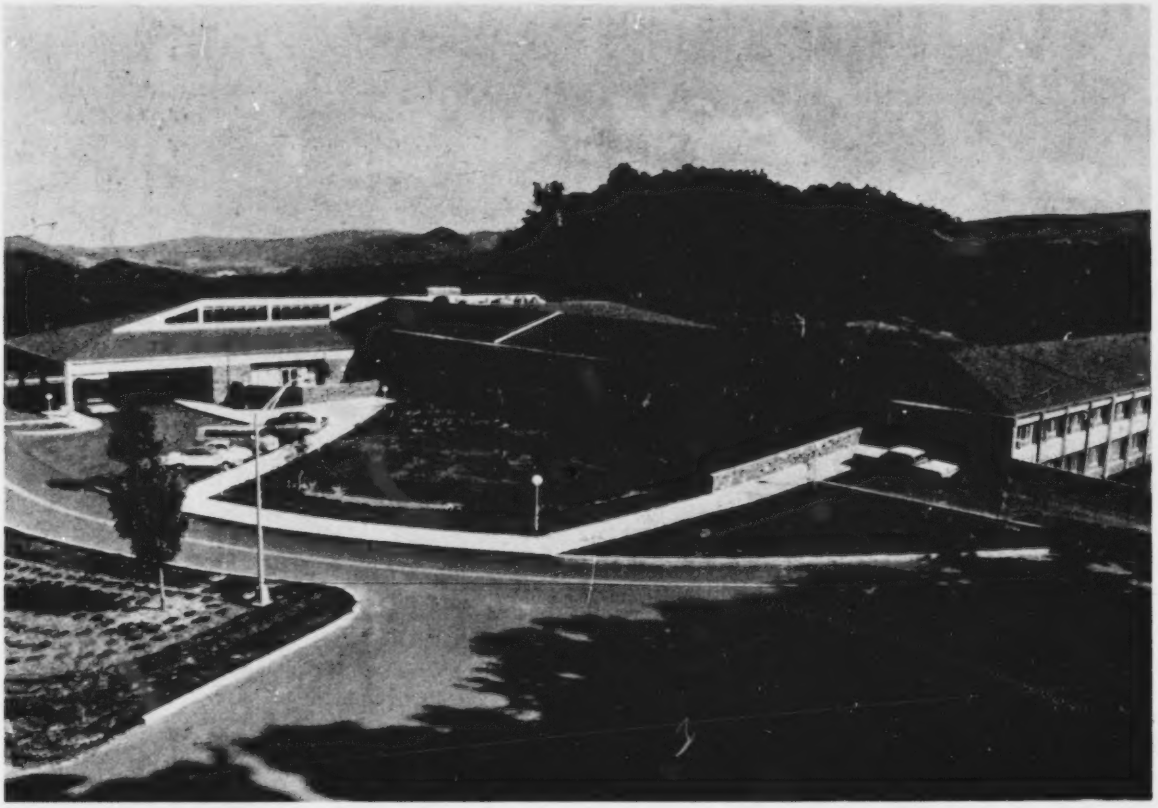

Center for Continuing Education, Appalachian State University. Site of the First North American Conference on Outdoor Pursuits in Higher Education. Appalachian State University photograph.

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THE PROCEEDINGS
of the
FIRST NORTH AMERICAN CONFERENCE
on
OUTDOOR PURSUITS IN HIGHER EDUCATION

The Development of New College Programs
in Outdoor Experiential Education
with Outward Bound, Incorporated

February 10 - 13, 1974
Appalachian State University
Boone, North Carolina

Edited by
Keener Smathers

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Foreword

During the past decade the ground swell of interest in adventurous pursuits for groups outdoors, pioneered largely by Outward Bound, has kept its early promise of a growing influence in society. The Outward Bound model has spread quickly into many of the nation's more respected institutions of higher learning adding where it went a meaningful personal dimension to an institution of education which has been criticized often as a depersonalizing learning factory.

Until recently the movement toward the humanization of education through group outdoor pursuits was an amorphous thing, if indeed it is not still.

Now, however, it is hoped that colleges desiring to innovate in the direction of outdoor experiential education can confer with others of more experience in such program development through the continued effort of an association established for this purpose at the First North American Conference on Outdoor Pursuits in Higher Education. The national network of Outward Bound with its spirit of outreach offered gratis for the conference its invaluable consultation as it has done with individual colleges in the past.

The conference which was proposed as a national conference was officially convened a North-American conference since the interest and representation from Canada greatly stretched the geographic boundaries originally assumed. In all, 135 delegates registered for the conference representing forty colleges and universities from the United States and Canada.

Several factors prevented the publication of the complete text of all presentations at the conference. Among other things, the number of speakers would have made the document too voluminous for the bank account of a new and tenuous association. These proceedings contain the major addresses and papers presented at the conference with a small and condensed sampling of presentations from individual college programs.

Keener Smathers
Conference Director

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All photographs are of Outward Bound activities courtesy the North Carolina Outward Bound School, except as noted.

Keynote Address

"The Value of Experience"

Henry W. Taft, President of Outward Bound, Inc. with National Headquarters at Greenwich, Connecticut

According to the Book of Daniel, Nebuchadnezzar made an image of gold and set it up in the plain near Babylon. He then gathered together all the princes, governors, captains, judges, treasurers, counsellors, sheriffs, and rulers of the provinces. And a herald cried aloud, "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image."

Now you will recall that Shadrach, Meshach, and Abednego refused to do so, and were cast into the fiery furnace, which was seven times hotter than usual. You may also recall that the soldiers who did the casting got burned up themselves, while our heroes emerged unscathed.

That was an experience. While the Bible doesn't mention what happened to Shadrach, Meshach, and Abednego afterwards, I venture to say they learned a lot, felt pretty good about the whole thing, and formed rather a close bond.

Now I'm not suggesting quite so dramatic an approach, but I am recommending the use of experience in education.

When you are a minnow, swimming in a drift of minnows, when you are a member of Hitler's youth bund, or when your adrenalin carries you along as part of a stoning mob, there is a wonderful feeling of assurance, of belonging, of being a card-carrying member of something larger than yourself.

But most of us in this country, and this age, are not so lucky. For reasons of history and perhaps even of choice, we find ourselves exposed as individuals cut out from the flock, and desperately alone.

For most of us, happiness—real happiness—requires a feeling of self-esteem. We need to feel comfortable in our own skins. And from this bed-rock of self-esteem flows the self-confidence we need to survive and enjoy an increasingly difficult world.

At a time when misunderstanding carries an atomic price-tag, when an oil valve four thousand miles away shuts off your livelihood, when the expanding wave has suddenly bounced back from the frontiers, where is the individual to find that self-confidence?

Everything in our present lives conspires to make it difficult to achieve. Since America with its limitless frontiers was founded, we have prized individuality as never before in the history of the world. The pioneer ethic—stand on your own two feet—carve out your own domain in the forest—live by your gun and your wits. It worked, and we became a nation of rugged individualists.

But now the rules seem to be different. Most of the frontier is gone, family ties have severely weakened, institutions which used to protect individuals have crackled and gone up in smoke. The rewards of being a rugged individual are declining fast, and the threats to self-confidence are mounting. The primary villain is change.

Tennyson said it a hundred years ago: "Is there any peace in ever climbing up the climbing wave?", and chose the land where it is always afternoon. Toffler warns that "the future is coming faster all the time."—and the land of the Lotus-Eaters seems to have sunk beneath the waves, or become a suburb. The most frightening thing is the change in the rate of change. As the population doubles in ever shorter spans of time, do you wonder what your grandchildren's lives will be like, as they are thrown dizzily up the vertical arm of that exponential curve? And with population, everything else—books, ideas, jobs, houses, fads, TV shows, experiences—all coming faster and faster. Change, more change, faster change.

And what is the impact of change? Even the smallest amount is disturbing. Back in 1936 Eric Hoffer, the longshoreman philosopher, was picking peas. For six months he followed the crop north as it ripened. In June he found himself in Lake County, where for the first time he was going to pick string beans. "And I still remember," he said, "how hesitant I was that first morning as I was about to address myself to the string bean vines. Would I be able to pick string beans? Even the change from peas to string beans had in it elements of fear."

He goes on to say that "in the case of drastic change the uneasiness is of course deeper and more lasting. We can never be really prepared for that which is wholly new. We have to adjust ourselves, and every radical adjustment is a crisis in self-esteem: we undergo a test, we have to prove ourselves. It needs inordinate self-confidence to face drastic change without inner trembling."

"The simple fact that we can never be fit and ready for that which is wholly new has some peculiar results. It means that a population undergoing drastic change is a population of misfits."

Change—and vicarious living. Thirty years ago E. M. Forster wrote a science-fiction story which frightened me then and frightens me more now. In "The Machine Stops," the human race lives underground in millions of separate cubicles, communicating electronically, but never touching, nurtured and nursed by computer, seeing shadows but never reality. A philosopher exclaims, "Beware of firsthand ideas! Firsthand ideas do not really exist. They are but the physical impressions produced by love and fear, and on this gross foundation who could erect a philosophy? Let your ideas be secondhand, and if possible tenthhand, for then they will be far

removed from the disturbing element—direct observation." Does that sound disturbingly familiar? He could almost have been speaking of Television—the great Substitute for Life.

Vicarious living—and isolation. In those days when everyone lived far apart and prized their isolation, those were the days, too, of barn-raisings and good neighbors. Today 70% of the population is urbanized, and being an urban dweller requires the growth of a protective shell. It is a truism that nowhere are people more isolated than crammed together in the city. Lock your doors; don't look people in the eye; don't get involved. Survival demands it.

Isolation, and no responsibility. For many, affluence removes the need for a job, and child labor laws eliminate the possibility. It's hard for a young person to work before he is 18 or find a position of real responsibility until he is 25 (about the age of Alexander when he defeated Persia). Because we as a society have striven towards the goal of leisure for generations, we fail to see the disastrous impact.

And so—change cascading upon change, living vicariously, without risk or responsibility, spectator instead of performer, today's youth is all flesh and no bones. He has no way of proving himself except intellectually in school. If nobody needs you, what is your worth?

Still sadder, having no confidence in himself, how can he open up to others? How can he reach out, until his own weakness is covered?

And yet—what's your impression of young people today? You, who have had an opportunity to see past the long hair and the blue jeans and the pot and the living together—what do you think of them? I claim no credentials as an economist, a politician, a lawyer or psychologist, but I do have some special insights into the quality and caliber of the young because I see them under great pressure, in discomfort and fear, away from home, in the raw, and tested to their marrows.

Those adults who still think of them as hippies and revolutionaries, as spoiled softies, had better freshen up their views. As I'm sure you know, today's young people are great—**given the challenge, and the responsibility,** they measure up to our fondest hopes. In my view, they come out a step ahead of the present generation, in terms of ability to love, compassion, integrity, and courage—**if we give them a chance to be tested.** In all this current mess left over from Vietnam, Watergate, and the Middle East, the most encouraging thing I see is the character of our young people—**if we help it to develop.**

That's what we're talking about at this meeting.

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People Need Real Living

Do you remember when you were a child and your mother told you not to play with matches because they would burn you? And as soon as she was out of the room, you snuck the matchbox, and—ow, she was right.

What you learn intellectually lies in shallow pools among the wrinkles of your brain. What you learn through the skin of experience sinks deep into your roots. "Nothing," said Samuel Johnson "concentrates a man's mind so wonderfully as the prospect of being hung." And the modern equivalent is that rock-face which must be climbed. It is inescapably real. The person at the other end of the safety rope does have your life in his hands, and you have no way to go but up, and you concentrate in every fibre. You are alive!

People need real living—with it comes personal growth and self-confidence. As Hoffer puts it, "Things are different when people subjected to drastic change find only meager opportunities for action or when they cannot, or are not allowed to, attain self-confidence and self-esteem by individual pursuits. In this case, the hunger for confidence, for worth, and for balance directs itself towards the attainment of substitutes. The substitute for self-confidence is faith; the substitute for self-esteem is pride; and the substitute for individual balance is fusion with others into a compact group. It needs no underlining that this reaching out for substitutes means trouble...."

Henry Taft, Jr.
Photo Outward Bound, Inc.

The Changing Role of Education

Now what is the role of education? Ever since those medieval young Italians hired learned men to teach them about the world and founded the University of Sienna, the prime concerns of education have been for reason, system, logic, intellect, and, above all, knowledge.

But now something fundamental seems to have changed. Rozak says that "knowledge" has come to mean nothing more than accumulating verifiable propositions, and the question "how shall we know" must be subordinated to the more vital question, "how shall we live?"

"To ask this question," he says, "is to insist that the primary purpose of human existence is not to devise ways of piling up ever greater heaps of knowledge, but to discover ways to live from day to day that integrate the whole of our nature by way of yielding nobility of conduct, honest fellowship, and joy."

The process of traditional education ignores fear, love, self-esteem, character, humanity, compassion, anger. Aren't those the realm of home and church and couch? The answer is that perhaps they used to be, but they aren't any more.

What has changed? In a provocative speech, James Coleman puts his finger on the problem. Through all the history of education, he points out, people's lives were rich in experience, and poor in information. You can see immediately what he means. Home life contained all the elements of real existence—responsibility at an early age for something that really mattered—the cows, for example, or the horses. Close acquaintance with the realities of death—of chickens in the backyard, or of a younger sister with meningitis. There was wood to be chopped and water pumped, and a very obvious relationship between work and the dining room table. Experience was there in the home.

But very little information about the world beyond the horizon. The Bible, and perhaps one or two books, and the Sears Roebuck catalog. All the knowledge and the grist for the mental mill came from school. Here was the accumulated treasure of the classics, the mysterious logic of arithmetic, strange marvels of the natural world, geography, and the realization that man can accomplish anything if he tries.

Today the schools and colleges are still teaching these things—knowledge—or, as James put it, "the fatal futility of Fact." But everything else has changed.

Now home life is information-rich, to overflowing in fact, and experience-poor.

The difference of course stems from the mass media, and particularly TV. Where schools used to be the only opening to the world, now life is much richer outside of school. The information a young person learns in class is less varied, staler, and far duller than the material fed to him daily in his own house.

It's time for education to reconsider its role of providing knowledge in classrooms, because perhaps that can be done better somewhere else. It's time for schools to concentrate on training children how to learn, how to use the flood of knowledge they receive in their daily lives. And it's time for education to start providing some of the experience which is missing from most young lives.

The history of education in this country parallels the history of bread. It started out rough, wholesome, relevant to daily life, and brown in color like a wooden desk.

Over the years education has become increasingly smooth, white, artificial, packaged, and irrelevant to daily life.

Remember that there is nothing pre-ordained in the survival of America's biggest industry as we know it. We have laws, traditions, and institutions, yes. But if these structures fail to serve our needs as perceived by coming generations, they will have to evolve or simply disappear.

If they intend to provide the education that is needed, rather than what has always been provided in the past, schools must change.

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Experiential Education

There are encouraging signs in the schools today of the powerful tool of experiential education: role-playing in the study of literature, the Moog synthesizer in music, computer games. I've even learned about an experiential Latin course—and if you can succeed with that you can succeed with anything. All of these attract the student because they involve him; he perceives them as real; he becomes a part of them; he participates.

How does experiential education work? Let me tell you some stories. One of my favorites is about a group of thirty teachers at an OUTWARD BOUND practicum. "Today," said their instructor, "let's try living in a tree for 24 hours." "A tree?—hmmm, well OK, let's try it." So they walked out in the woods and found two nice big trees with lots of branches, close together. Then he divided the teachers into two unequal groups—ten in one group and twenty in the other, and assigned a tree to each group.

They had all sorts of equipment—you know, the kinds of things you would want if you were going to live in a tree for a day—ropes, pulleys, blankets, and a coffee pot. Well, of course, the small group got up into their tree faster, and arranged their perches, each with almost a branch to himself, and started brewing coffee with a feeling of smug satisfaction, plus a few snide remarks to the other group of twenty, which was still struggling to get settled in their tree. They had a lot less room, and they had to help one another—hang on to each other to make sure no one fell out. But...eventually they got the coffee pot going too.

By then it was about lunchtime and the instructor laid out the makings for fifteen lunches under each tree. Fifteen under each. Emissaries were sent down to get lunch, and the group of ten was soon living it up with their fifteen lunches. The larger group, of course, didn't have enough to go around and had to figure out a way to share, and who liked ham better and who liked potato salad.

Pretty soon, one of the small group (now that he was well fed) started to feel a bit guilty, and yelled over to the other tree, "Hey! You guys want some of our leftovers?"

Well, that did it. The group of twenty came together like butter in the sun. "No way," they yelled. "Keep your damned leftovers. We're doing fine." And turned their backs. So it went for the rest of the day. One group of have-nots sharing meager rations, supporting each other in the tree, and telling those rich, patronizing s.o.b's to keep their charity—while in the neighboring tree the elite enjoyed comfort, security, a high standard of living and twinges of conscience.

At the debriefing next day, there was still considerable rancor between the two groups, even though everyone understood, rationally, that it was just an experiment. Experientially, something had happened to them that their intellects could not explain away.

It was also clear to the students that their trees had represented microworlds, requiring miniature versions of basic human systems: food gathering and preparation, protection, waste elimination, and so forth.

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Another little incident happened to me last April out West. I was with a group of executives, running a wild and beautiful river in little rubber rafts, four men to a boat. You probably know how it goes: watching for sleepers waiting just under the surface to rip you, picking your way through a jumble of rocks, avoiding that roaring hold—giving orders to "paddle right" or "paddle left" or "my God, paddle back hard."

We took turns being skipper and the second day the head of a large company which shall be nameless took his turn. Well, I don't know. He was either a masochist, or a sadist, or blind. We hit every available rock, and fell into every pit. After the first hour, we'd all been thrown into the river once, and I made it a second time. I might mention that the water is rather chilly in April.

So the three of us crew held a caucus in the stern and deposed the skipper. I suspect that's the first time in years anyone said "no" to that man, and that it was a useful experience for him.

Those are adult stories. At OUTWARD BOUND the years are full of stories of young students who achieved extraordinary things—inner-city kids who overcame their fear of stars, and bears, and no sidewalks, who climbed peaks they barely dreamed existed weeks before. Young men and women who, step by step, overcame more difficult obstacles, until they realized that they could indeed accomplish the seemingly impossible. The building of self-confidence—as one student put it, "We are better than we know. If we can be made to see it, perhaps for the rest of our lives we will be unwilling to settle for less."

Some of the more heartwarming stories come from courses where students and teachers are mixed in together. I remember one about a student who was not a very bright boy, and his teacher who was particularly frustrated by that boy. The boy didn't think much of the teacher, either. They had just finished a run through the woods, and the first runners were jumping off a high stone bridge into the stream. The teacher froze and couldn't bring himself to do it. The boy jumped, then climbed back on the bridge, looked the teacher in the eye, put his hand on his shoulder, and said, "Come on, Ralph, you can do it." The boy had never called him by his first name before, never touched him, never looked him in the eye. The teacher jumped.

Do I have to tell you that the relationship between those two took a dramatic change? That communication started?

What do you, as teachers even at the college level, have to lose if students find out that you have first names, get blisters, fall down, are afraid, in short, are people? Perhaps if teacher and students are involved together in an experience, instead of always as giver of all wisdom, and receiver, the learning process could become more a cooperative process than a contest.

Now listen to Professor David Elwell of the Physics Department at Wooster, who took an OUTWARD BOUND course in Minnesota last summer:

"What then is the value of the Minnesota OBS experience, and should such an experience be part of a liberal arts education? The exhilaration of personal success in tasks that had previously seemed impossible, and the warmth of close relationships among individuals when they are working together under stress is clearly a 'mountain-top' experience, an up scene, for the person who has gone through it. Good feelings, however, are not enough. After such an experience, the real world, with its frustrations, vaguely defined problems, can be quite a letdown, and playing at frontiersman may simply become a way of escaping from reality.

"Perhaps this is true, but my personal response must be that the mud of a swamp is very real and very frustrating, and that one goal of a liberal education is to teach people to respond humanely to frustrating, dirty, everyday problems. If wilderness training can help in accomplishing this and can help in producing citizens who really try to come to grips with the world around themselves, then such a program may have a valid place at the College of Wooster."

Let's look at the characteristics of experiential education. A deep impact, first of all. And the results are real and immediately visible. If the challenge is to rappel down a rock face, no need to wait till exams are corrected to see how you did. You know.

Take that fact a step further. We now have a process of education in which the student is both a participant and observer of the learning process. There no longer has to be someone sitting in judgment on him, because he can evaluate his own progress. He takes responsibility for his own education.

We have a need as educators to define experiences which lead to our students' self-knowledge. We are concerned in OUTWARD BOUND with participation and cooperation in problem-solving and decision-making as students experience themselves and their environment.

The key element here is experiential or action-oriented activity as a technique to meet these goals. Such a process can draw on many resources of a school and cut across many academic disciplines.

The student learns from his or her own experience, tests that learning and if it works, is reinforced as a result of his own observable success.

As Nickos Kazantzakis (of Zorba fame) said, "The ultimate, most holy form of theory is action."

Meaningful, action-oriented learning experiences have been shown to generate a high level of student interest and commitment, the feeling of participation in the learning process and of immediate and long-term relevance to their lives.

Toffler called for learning environments in which people could learn how to adapt, how to cope with

stress and ambiguity, how to find a sense of inner stability and strength in the midst of accelerating change.

OUTWARD BOUND provides a simplified environment in which many of the needs Toffler has defined can be approached. Whether it be an unfamiliar environment, a different life style, or a different value structure, each time the student bumps up against something new and unavoidable, he learns. In OUTWARD BOUND a conscious amount of pressure and stress is applied by the program, the environment, the instructors and the other students.

An OUTWARD BOUND course is based on the fundamental assumption that there exists an important series of relationships that need exploration: personality factors within a person, relationships with others, relationships with the world around him. These relationships need constant testing, retesting and definition. It is necessary for a person to experience these relationships in order to test them—to confront and resolve them—an abstract study or academic analysis of them will not do.

In tomorrow's education, there must be a wide variety of alternative learning approaches; there must be learning about the self as well as the historical, social and natural environment around the student. Education will no longer be something which is **done** to a student, but must become something over which the student exercises a measure of control and for which he feels some responsibility. There must be room in the curriculum for the human skills: responding to others, communicating effectively with them, exercising leadership, reflecting on what one has learned and developing the tools with which to build a meaningful and personally rewarding life.

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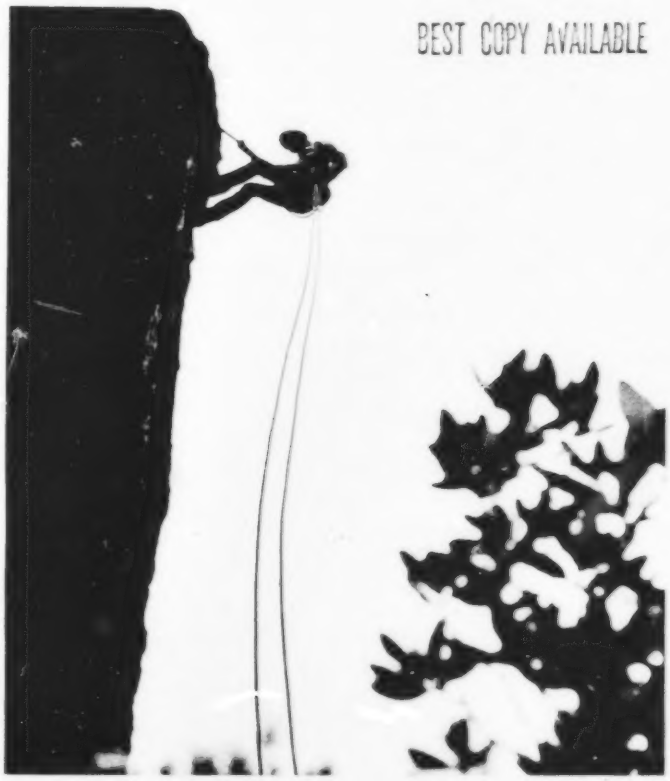

What is Experience?

"OUTWARD BOUND is here and now and real," says Bill Byrd of our Northwest School. "OUTWARD BOUND'S concern is beyond the mere fact of life. Our concern is with the quality of life. What lasts from experience is not the enhancement of memory, but the enhancement of being."

Inspiring words, but what is it we are talking about? We know where knowledge lives, in the brain, but where is experience?—in the liver, the heart?

Clues begin to emerge—and so far they are just clues, but fascinating. Have you been reading about the experiments that Dr. Roger Sperry of Cal Tech and others have been conducting on the right and left lobes of the brain? As Maya Pines writes, "Two different persons inhabit our heads, residing in the left and right hemispheres of our brains, the twin shells that cover the central brain stem. One of them is verbal, analytic, dominant. The other is artistic but mute, and still almost totally mysterious."

"Far from being stupid, the right half-brain is merely speechless and illiterate. It actually perceives, feels and thinks in ways all its own, which in some cases may prove superior."

Now here is my hypothesis—completely speculative and unproven—let's call it the Right Lobe of Experience Theory. It suggests that experiential education is of a different nature from verbal education—that it is, in fact, registered in a separate part of the brain.

This would explain, perhaps, why it feels different, why it seems to have a much deeper and more lasting effect on people, and a more personal effect. Experiential education seems to be dealing with your being, rather than your intellect.

If the Right Lobe of Experience Theory has any validity, our educational system, (and particularly colleges), literally educates only half the man.

When you look into the mirror tonight, remember there are two different people looking back at you. And think about whether you should not be educating the whole man.

Outdoors

We've been talking about experiential education, but **outdoor** experiential education in particular. Why outdoors? It behooves us as educators to explain why we are taking people out into the wilderness. Remember that it is a two-edged sword because the wilderness can also be a place to drop out.

Experiential education works better outdoors. The wilderness simplifies issues. It removes a lot of extraneous concerns from people's minds, and brings them down to basics. It focuses.

Encounter groups use the same principle of applying stress to achieve confrontations and catharsis, but the stress is so much more artificial. Outdoors, the stress is provided by the environment, by the challenge of climbing, or the excitement of white water. It is uncontrived, and therefore more easily perceived as real.

Furthermore, as you dig down through the macadam to the earth, you will suddenly be reminded that most of the world is outdoors. Not only most of the physical space, but most of the plants, animals, bacteria, and living creatures of all kinds are outdoors. Perhaps our education would provide better perspective to this self-centered human species, if some of it were outdoors too.

Summary

In summary, I have tried to emphasize that there is more than one kind of education, and to suggest that experiential education is just as important as intellectual education.

"The aim of education," said Kurt Hahn, "is to impel young people into value-forming experience."

With the rapid change, vicarious living, and isolation of today's society, young people need action, responsibility, and physical challenge more than they need information.

Colleges exist to serve society. If society has changed as much as it appears, colleges must also change if they are to remain useful and important institutions.

Here is what this Conference should do for you. You will, I hope, confirm the feeling that experiential education has something important to offer your students. And you will learn how to go about starting a program of experiential education at your college.

When you are ready to do that, OUTWARD BOUND will be glad to help, to the limit of its modest resources. Appalachian State, Dartmouth, University of Massachusetts, Earlham College, University of Colorado, Prescott, Mankato, Keene State, the Great Lakes College Association, and others should also be able to provide advice or assistance.

Secondly, we hope that you will help to make outdoor experiential education more respectable in the academic community, addressing the issue directly in terms of educational value.

Thirdly, we hope that more colleges will offer credit in the future for OUTWARD BOUND courses, and allow students time away from campus for this sort of experience.

Finally, I would hope that some sort of national organization on outdoor experiential education at the college level may evolve from this trailblazing meeting.

You are in unexplored territory, and about to be impelled into experience. Good luck.

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A Janus Report

A Review of Some Problems, Trends, Origins and Possibilities Within Outward Bound, other Outdoor Pursuits and Post-Secondary Education

Robert J. Pieh,
Professor on the Faculty of Education,
Queen's University,
Kingston, Ontario, Canada

"The shore whispers to the sea:
Write to me what thy waves struggle to say!
The sea writes in foam again and again,
And wipes off all the lines in a boisterous despair."

Janus

Janus was a major figure in early Roman mythology. He was invoked to assure good beginnings and good endings. He controlled all traffic, gates, doors—in essence, all movements. Janus had two faces, one young, the other old. Because of his expanded antenna, he regarded the present as more than a point of contact between the past and the future. Janus's present had both magnitude and depth because he viewed it as the sum total of the wealth and pain of the past as well as the seeds of a never-ending future. The present then becomes all important and all inclusive. This was Janus's approach to time.

Other Views of Time

There are other ways to view time. One is chronological time used for scheduling and facilitating other social conveniences. Another kind is psychological time—the private time that we create for ourselves. It is usually dominated by memory, and we cling to it passionately. This time becomes the content that we put into chronological time when we create happiness and unhappiness, drive ourselves, reminisce, dream about the future. Psychological time can limit and destroy our present. Because memory is the content of factual or chronological time, it thus determines the nature of psychological time and holds control over the future, as we impose static images upon ourselves and our experiences. Janus remained open to experience and renewal.

The Need

Today human possibility seems both hopelessly constricted and unimaginably open. The American social and political fabric is badly torn. Modern forms of political domination, both subtle and brutal, demand that we reexamine our ideas about community. There are few if any answers for disturbed nations in a disturbed world where science and industry and business continue to push technological change as man gropes desperately for a philosophical framework within which he can relate himself to his world. In their increased leisure most persons search for distraction and become bored, tired and deeply stirred by nothing. Spiritual and moral values today have virtually collapsed. Systems and ideas appear to have become more important than man. Man likes to cling to beliefs, ideologies and institutions. Crises arise when these stabilizers are cut. Today's crises appear unprecedented and demand unprecedented action.

Focusing

If one sees society as an enlarged picture of the relationship between one man and another, (and I do), it is there one must start. The gnawing confusion and the frustrating powerlessness that some men feel within themselves, in their relationship with other people and other aspects of their environment are like the difficulties which face nations as they attempt to deal with one another.

Man searches for something to hang on to, something with which to identify in a world where his footing is never too sure. His walking stick changes from time to time.

Barriers Which Limit the Capacity for Experience

There are many walking stick changes in post-secondary education. In an effort to consciously establish identity, visibility and validity it is easy to become repeaters of words and creeds whose thoughts and actions are too often based largely on imitation and pattern. Attachment is inflating, pleasurable, provides security and perhaps some sensations of challenge. These are, however, only sensations and they are powerful. The habit of attachment is habit forming and limiting because we are conditioned by the labels with which we describe ourselves, others and things. This conditioning prevents us from having experiences that are fresh and unconditioned. Experiential education strives to help individuals and groups to naturally or simply,

directly and openly experience themselves, others, and other aspects of their environments. If experiential education contributions to all levels of education are to continue to be healthy, it is necessary, I believe, that all walking sticks developed be products of conscious-self help, not crutches based on words and mere imitations.

So we label for the sake of continuity and security and control and construct a screen through which we look at ourselves, others and other aspects of environment. We seek words of authority when we are confused. We can then dispose of someone or something.

Such limiting of the capacity for experience separates the subjective from the objective, the actual from the ideal self, and the possibilities of feeling whole, unified and all of one piece are lost.

Synthesis NOT Separation AND the Need for Integrity

Yet we have all known moments of synthesis or integration between these sets of antitheses where the object and the subject no longer exist—moments of great joy or love or intense challenge or excitement or aesthetic experience. When we do not label, we must deal with experience directly.

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Then, experience becomes more unitive. There is more awareness within our entire being. We are more receptive and perceptive because we do not presuppose. This liberation is not static. It precipitates potentials toward actuality. Relationships become possible, and we can discuss ourselves. What appear to be opposites are understood and reconciled. There is the deep spontaneous joy of discovering that **both hands straining in a perennial tug of war are your own.** Integration can then result.

Man's most urgent need is integrity, to become capable of continuous personal integration. Somewhere man has to discover how to become human. To exist is not to be truly alive. Just to be alive is not to be truly human. One must find integrity in a way suited to his wholeness. Here each has his own language. Outdoor pursuits are not every person's answer. Each person, each group must construct its own walking sticks.

Integrative Possibilities in Experiential Education for Post-Secondary Education

Experiential education provides, I believe, the integrative, synthesizing walking stick which all levels of education need, particularly on the current post-secondary education scene. A cacophony of change attempts has created new problems.

Egalitarianism, pluralism, consumer or student oriented programming, independent study projects, foreign and work-study programs, community service, external degrees, invisible campuses and expanding student participation in governance are not significantly affecting the lack of motivation, high and increasing rates of attrition and severe admission problems. Something which provides a common base for integration and community development appears lacking. Experiential education, when well articulated with the whole of education programs and cooperatively maintained can facilitate that development.

Some post-secondary education institutions are now accommodating systems to students—a kind of educational pluralism which is no longer prepackaged but adapts to the learner and then becomes the primary variable and flexible element in curriculum development. There is progress toward more open and diverse systems of post-secondary education. These systems involve a variety of experiential components in many aspects of the curriculum. Some post-secondary education institutions are concerned about the "pursuit of excellence" and take positions on the side of the elitist tradition. The real issue, as I see it, in an increasingly egalitarian society is not loss of excellence but the need to develop multiple standards of excellence which are adjusted to individual differences. There is little evidence to suggest that logic, complete detachment and neutrality are basic to fully understanding and participating in one's world and its problems. The contagion of passionate personal desires and aspirations and a pragmatic search for methods which promise full freedom from bias and presuppositions need to be stimulated, not avoided. The development of knowledge is important. Information, however, facilitates intellectual understanding. It does not produce it. Thinking about something and being unable to experience the truth of it is like carrying an unlit lantern in a dark room. One can experience the reality of what he is and can be in only one way—by putting himself to the test. Nothing will light the flame in one's lantern but the wind of one's going.

Refocus on Needs and a Review of Possibilities

Personality and other human needs such as the ability to recognize the moral consequences of actions, the nourishment of sensibility and the perception of man's inescapable dependence on man need nourishment. Most components of post-secondary curriculums can accelerate and deepen learning by adding integrable experiential possibilities. The authority of the college and the university for the rest of this century may well depend upon the concern for humanity among its teachers, particularly if the purpose of education is to maximize the potential of each person to live a fulfilled, constructive and renewing life.

Outward Bound and other outdoor pursuits, dynamic though they be, are only parts of the broad spectrum of experiential education. These components are not automatic in their effect on learning, nor are they the only vehicles to incorporate stress into experience. They do, as others in this conference have emphasized, involve bodily activity in a simplified environment where consequences can be less escapable and may thus heighten learning possibilities.

Now for a quick, hard and caring look at outdoor pursuit principles as they are expressed in Outward Bound ideology and mythology.

Outward Bound Ideology and Mythology

Kurt Hahn said, "Outward Bound is like Archilles' sword. It heals as it cuts." This dual, contrasting function is not an automatic one. The sword is indeed powerful, and it has several edges.

The Outward Bound ideology is compelling, persuasive and facilitating. It can also be destructive and obstructive. It can cut deeply and not heal. The philosophy and the articulation of ends and means must be understood beyond cliches. Otherwise, imitation, gimmickry and labels or crutches, not walking sticks, take over. When understanding vanishes in euphoria, any form of experiential learning becomes impossible because we limit our capacity for experience and for transfer.

Expectations are often heightened and become unfulfilled. The graduality of change may not be emphasized, and small, less dramatic aspects of change are not recognized and valued.

Outward Bound does not automatically work. Effective self-confrontation requires preparation, guidance and follow-up. This emphasis does not mean Outward Bound staff should become over-analytical, over-diagnostic or "psychologize." Then verbal concepts and abstractions are substituted for experience, and introspection can lead to immobility or self and social deceptions. Outward Bound staff who can not both theoretically and practically communicate the articulation of Outward Bound's basic ends and means are frequently regarded as arrogant, elitist and as pancreas pushers. Intellectual values and possibilities often appear negated or denied. Intellectual understanding is one thing, and emotional understanding is another. Both are desirable and necessary. Hahn believed strongly in Heraclitut's "contrarities" or the "hidden harmony" of opposites.

Outward Bound programming has some necessary unformity, but expectations and challenges

can be quickly and easily adapted and modified. A wide range of individual responses should be acceptable. Individual experiences should take place. Undesirable uniformities can be compelled even by costume when other aspects of staff influence indicate that their costumes (i.e. nudity) are in essence political statements. Destructive possibilities impelled by the Outward Bound mythology can be avoided.

Outward Bound's Principles, Problems and Possibilities

(1) Encouraging Personal Growth

This is the basic or keystone principle. The other principles are vehicles toward personal growth. Activities or program components are not ends in themselves. Therefore activity experiences are not intrinsically or automatically education. How can a rock climbing experience become educational and become generalized and sustained after Outward Bound? Can overcoming a physical obstacle become a penetrating analogy for overcoming a psychological obstacle. Outward Bound hopes to help participants recover, develop and maintain a sense of wholeness or a sense of being adequate, harmonious, aware and being able to implement awareness in terms of what one is doing. Such personality changes and growth can recur if:

a. The changes of environment have less growth inhibiting influences.
b. New models are available for identifications which influence students toward new modes of being of their choice.
c. New learnings are possible. Specific skills can be acquired, and coping mechanisms can be strengthened.
d. New insights produce realization of shortcomings and their origins, and there is a conscious striving to change.
e. The crisis—regression—reintegration cycle is successful because of a crisis. A person comes apart at the seams and, as he struggles to survive, finds a new reintegration of self.

One cannot judge another person for no one knows the resources of a particular person in a particular situation—what for him is psychological necessity and where he has some real choice. The discovery of one's personal direction comes not in the meeting of man with himself but with other men and the image of possibilities that he acquires through such meeting. We sometimes fail to bring the resources that we find available to us at a given moment into a particular situation that calls us out. It cannot be assumed that one knows the dictates of the real self. Such a real self is something to be discovered and created throughout a lifetime, but good beginnings are needed for this self-creation and renewal.

(2) Developing interpersonal competence and sensitivity or empathy or a capacity for relationships.

In Outward Bound interpersonal relationships are often all related to improving task performances. Extensive and intensive interpersonal relationships are often not encouraged. This lessens the melting pot possibility. Extensive and intensive interpersonal relationships are necessary to the overall success of the Outward Bound experience. Sharing fear, for example, requires mutual understanding and trust. Stereotyping based on individual technical and task related resources can discourage in-depth knowledge, acceptance and appreciation of others. How durable is the teamwork developed, for example, in initiative tests? There is little evidence to substantiate claims of transfer.

Impressive learning can occur if interpersonal relationships are encouraged and facilitated. Gaps in interpersonal relationships can communicate important things. What about feelings such as caring, tenderness, sensitivity: Or appreciation of beauty vs "getting on with the job"? Here the influences of staff sets and preferences are particularly vital and must be perceived and challenged.

Evaluating individual and collective experience is a cooperative task. Yet who, finally, is the judge if the Outward Bound experience is basically internal?

Developing a desire to serve others is an Outward Bound principle. This requires confidence in being able to help others or (readiness) which means developing certain service skills and acquiring an attitude of service. This attitude does not instantly emerge, nor will its maintenance immediately develop.

(3) Developing the ability to deal with stress, particularly the fear which is evoked.

Handling the emotion of fear in a way conducive to learning is difficult. Confrontation with what is subjectively felt as fear is crucial. Efforts to confront fear can lead to increased fear. Support and follow-up are sometimes not available when intense and volatile emotions such as fear are generated. Support and follow-up are needed if the student is to become able to sustain the education impact of an experience. Determining the degree of danger which is educationally effective is a critical and difficult judgment. "Objective" danger and subjectively felt danger need to be recognized, differentiated and balanced. Objective danger has a strong impact on staff who must be able to assess the objective dangers in a situation and to take into account overall student competency levels for dealing with the situation. Students who do not try, who try and fail, or who are afraid of failure need help. Familiarity and over-confidence need control.

Guilt which has to do with one's actual stance in the world and the way in which one goes out to relate to others from that stance exists and is real. Where there is personal responsibility, there is also the possibility of real guilt—guilt for failing to respond, for respond-

ing inadequately or too late or without one's whole self. Such guilt is answerable mostly to that very bond between one's self and others through which again and again one discovers the direction in which one can authenticate one's existence. Real guilt is the beginning of ethos or responsibility. It takes place between person and person and is not neurotic, sterile, self-preoccupied, and it is part of interpersonal relationship packaging.

(4) Developing a style of functioning which includes both a capacity for persistence (to prevail, not just endure) **and a rhythmic sense of pace.**

This involves rhythmically pacing one's self on all levels and in all situations, living efficiently and economically, relying on one's natural resources and blending play, release, exploration, contemplation and reflection with action—all necessary counterparts to the emphasis on pacing—efficiency—economy. Fatigue can result in staleness, unproductivity, accidents.

(5) Developing a spiritual attitude

This involves recognizing that an Outward Bound experience can be spiritually illuminating and values worship as a force which goes beyond time and place and permeates all of a person's existence.

Finally, Sam Hillel long ago emphasized man's dilemma when he said,

"If I am not for myself,
who then is for me?
(man's intrapersonal response-ability)

But if I am for myself alone,
what am I?
(Man's interpersonal response-ability)

And if not now, when?"
(here and now—environmental awareness and response-ability)

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A Rationale for Outdoor Activity as Experiential Education:

The Reason for Freezin'

A. Donn Kesselheim
Professor
School of Education
University of Massachusetts
Amherst, Massachusetts

"Luther, you've got to put more of your weight on your legs. They're much stronger than your arms!" The instructor was talking to a fiftyish minister who was peering out from under a slightly too large climbing helmet at an over-hanging ledge directly above him. The climber was about three-fourths of the way up a granite face, located in an abandoned quarry on an island in Penobscot Bay. He had reached a point of impasse, and was clinging grimly to two handholds located just far enough apart so that he had to strain to reach them. Finally, after about fifteen minutes and two exhausting falls onto the belay rope, he was able to scramble around the obstacle. Shortly thereafter, gasping but triumphant, he pulled himself over the top of the climb.

At that point, the minister, who was participating in an Outward Bound course, thought of the incident simply as a grueling but exhilarating physical experience. A few days later, however, while spending a period of time by himself during "solo," he had an opportunity to think again about his Morning on the Rock. Suddenly, he had a sense that his life back home bore some resemblance to the climbing experience. He realized that, time and again, he had gotten himself into difficult situations, from which there were at best only two ways out. Either he would

admit failure and back away (although occasionally even admission of defeat provided no resolution), or he would muscle his way ahead at the cost of superhuman effort. By itself, this flash of insight into a recurring pattern of behavior did not provide a remedy. But, if remediation is dependent upon understanding, the minister's heightened awareness of one of the dynamics in his own life is an increment of growth of fundamental significance.

The paper which follows represents a summary account of an effort to think through a systematic rationale for such a learning mode. By and large, it deals with outdoor education in terms of "what is," rather than in terms of "what might be" or "what should be." What I wish to describe with some care here presents that which is current practice already in a good many places. It is not contingent upon some further developments which have yet to happen.

At the same time, I do not mean to suggest that the rationale offered here is necessarily the only rationale or the best rationale. Clearly, there are other approaches to outdoor learning successfully being carried out, with different outcomes sought and differing rationales applied. I have made no comparisons in my own mind as I have prepared to write this paper, and I mean to suggest none.

Outdoor Learning

Using the above comments as a preliminary statement, let me begin to sharpen the focus and set some limits to the task at hand. When I use the term "outdoor learning," I refer to a large set of activities which have certain characteristics in common. What are these characteristics?

The common elements in the type of experience I wish to discuss are:

(a) environmental contrast;
(b) physical activity;
(c) the intentional use of stress;
(d) a small group context; and
(e) the employment of newly acquired knowledge and skills.

These elements require some explanation:

Environmental contrast-

Typically, such contrast is obtained by shifting participants to a wilderness setting, on the assumption that such an environment presents a sharp change for most people. (Some experimentation has also been carried on in an inner-city setting, with mixed results.)

Physical activity-

The activities used tend to be complex and to extend over a substantial period of time. Examples are: hiking, canoeing, technical rock climbing and rafting.

Stress-

It is assumed that stress used in a controlled manner can have a high utility value for educational purposes. It is important, of course, that exacting safety standards be observed. It is also important that the stress be an intrinsic part of the situation, rather than appearing to be contrived or synthetic. Stress resulting from being out in rough weather is an example of stress of the right kind.

Small group context-

Success for the experience is defined in terms of the individual. A task is not completed until every member of the group has contributed to its completion. A person does not "make it" in a solo effort, but rather as a contributor to a team. The aim is to stress collaboration rather than competition. The assumption is that most of us are already well schooled in the virtues of competitive effort, but that we are relatively unskilled in cooperation and uninformed about interdependence.

New knowledge and skills-

The factor which is underscored here is **newness.** The optimum case would be to place the group in a situation wholly unfamiliar to all of its members (e.g., landlubbers in a pulling boat), and requiring skills and information not readily at hand.

What I have described above as elements common to outdoor learning, in fact are at the same time the **means** used toward the achievement of ends as yet unnamed. It is these themes which, when woven together, account for the impact of an Outward Bound experience upon the course participants. To understand how this may be true, however, also requires an awareness of the purposes to be served. Hence, a brief discussion of these purposes follows.

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To What Ends?

The goals I choose to emphasize as outcomes-hoped-for from outdoor learning tend to be abstract rather than concrete; subtle and complex rather than direct and uncomplicated; and rather more oriented toward future growth than immediate change. As I have listed them here, they tend also to shade from the general to the more-or-less specific. Be not misled by their intangible quality, however. They are of fundamental importance.

Most basic of all the purposes included here is that of **enhancing self-concept.** So central is this need that I would include it among the three of four most vital aims of all education. In their poignant new book about the North Carolina Outward Bound School, **To Know by Experience,** Dan and Diane Meyer state that "perhaps the most important determinant of a person's future is self-concept." Clearly it has a lot to do with the present as well.

Self-esteem derives, of course, from **understanding of self.** Consequently, self-knowledge becomes for me the most general aim sought through outdoor learning. To the extent that the effort is successful, one acquires insight into both weaknesses and strengths. Because awareness of strengths contributes directly to a positive self-concept, I have become convinced that time spent in building upon one's strengths is used to far greater effect than time spent in trying to remedy weakness. (I do not mean to suggest that one should wholly ignore areas of weakness. However, it is an unavoidable aspect of human nature to worry about defects, even when one tries not to do so. Once they have been identified, there is little danger that one's faults will escape attention.) Exercising the positive aspects of one's personality is inherently a far more efficient process than painfully working through correctional measures.

In the domain of attitudes, I select two areas about which orientation shall be provided. One area is that of **aesthetic appreciation;** the other is that of **environmental awareness.** By aesthetic appreciation, I mean the valuing of beauty as one perceives it, through maximum utilization of one's senses and one's intellectual and emotional faculties. It is the capacity to catch one's breath at beech shadows softly etched in snow by moonlight. It is also the incapacity to tolerate the ugliness of billboard-neon light jangling glare and steel factory-paper mill stench, with which we have been reared. By environmental awareness, I mean the realization that it is never possible to do just one thing. It is the difference between the linear, incremental thinking of Newton, and the systemically connected thinking of Darwin.

In the domain of knowledge, I also choose to emphasize an understanding of only two areas. The first is that of **leadership and followership;** the second has to do with **the use of authority** and the nature of authority transactions. By the term leadership, I wish to refer to a highly demanding craft which involves coordinating and focusing the activities of individual people around some larger purpose that is socially significant. Followership refers to the acts of volition which enable a leader to lead. By authority, I mean one person causing another to act in a predetermined way, at the initiative of the first person and with the willing compliance of the second. It has to do with my accepting direction from you—and you from me. I choose these two areas in part because they are important, in part because they invariably appear on the agenda of an outdoor learning experience. However one structures the experience, they are there. It is better to deal with them.

The final end sought is **internalization.** Insight, comprehension, awareness—all are sterile if they produce no influence upon behavior. The intent, therefore, is to avoid facile manipulation of ideas in their verbal form, and to aim instead at connecting the idea—which may well be an already familiar idea only superficially understood—to an act.

In summary, then, the goals I have chosen for outdoor learning are the following:

A. Enhancing self-concept
B. Understanding the self, with special emphasis upon identifying one's strengths
C. In the domain of **attitudes,** a re-orientation toward
    1. aesthetic appreciation
    2. environmental awareness
D. In the domain of **knowledge,** an understanding of
    1. leadership and followership
    2. the use of authority
E. Internalization

* * * * *

The trail turns at this point. (Notice the double blaze on that tree?) Let me pause, therefore, to remind you of where we have been, and to foreshadow where I hope we shall go. Thus far, I have simply tried to clarify what I mean by outdoor learning. I have also selected for emphasis certain goals to be achieved through this mode of education. From here on, I propose to deal with the general question of why one should believe that utilization of such a format as is described above will move one toward achievement of these goals. It is this rationale which immediately follows.

* * * * *

Why Outdoor Learning?

My rationale for outdoor activity as experiential education is based upon John Dewey's dictum that

"Learning is thinking about experience." I believe not only that such a definition of learning is pedagogically sound, but also that learners—particularly those of college age—respond more positively to an experiential framework for learning than to one which is largely verbal. The intent is to get from mere talking to actual doing as efficiently as possible. (In the process, much of the talking may well be short-circuited. Learning and talking are not synonymous.)

More specifically, the ratonale has to do with reducing the ambiguity of outcomes. Most persons sharply contract their span of attention when they move into a contrasting environment (e.g., a wilderness setting). They tend to concentrate on such basic considerations as keeping warm, being safe, getting adequate food, providing for shelter, staying dry, and getting from point A to point B. There is a sharp reduction in the number and complexity of variables between one's normal environment and this "simplified" environment.[1] In a conventional setting, one may have to deal with hundreds of variables in a day; in the simplified context, the number of variables may be reduced to 8-12. As a result, outcomes are clearer and more easily understood. Cause-and-effect relationships are sharpened.

At the same time, when physical activity is being used as a vehicle for ideas, the outcomes of one's behavior are made clearer, too. If one is responsible for anchoring a pulling boat, it is quite obvious whether one goes aground in the night. Therefore, the consequences of behavior are much less ambiguous than they typically are in one's normal environment.

More specifically, it may become apparent that there is a discrepancy between one's "virtual" self-image in a complex environment—vulnerable to rationalization as it is—and one's "real" self-image as perceived in a simplified environment. Given this greater clarity about one's behavior, one has an opportunity to modify it—if one chooses to do so.

A well-designed outdoor learning experience typically follows a thaw→shift→freeze cycle,[2] which is very compatible with this phenomenon of reducing ambiguity. There is an early phase in which some aspects of conventional wisdom and conventional behavior patterns are called into question by being disconfirmed. For example, it might be suggested that running in a group is not necessarily a competitive exercise. Or one may need to learn the danger of sweating in sub-zero weather. The process of re-examining one's routine assumptions is helped substantially when one is involved in situations requiring new skills and new knowledge. Having established readiness in this way, a transition phase then offers insight into alternative behavior—or attitudes, or skills. Still later, strategies must be employed to stabilize the new behavior so that it may be retained over time. This final phase can, and probably should, extend well beyond the formal termination of the learning experience. In a typical Outward Bound course, as they are presently designed, the last phase is just beginning during the closing two or three days of the scheduled activities.

It should be mentioned here that achieving transfer through the conscious use of analogy and metaphor is a powerful tool to be used in facilitating the retention of changed behavior during this third phase. There are persons who develop unusual facility in creating puns, a play on words. By doing so, they are able to put a word or phrase in a unique light. In a similar spirit of playfulness, it is possible to develop a facility for transferring insights relating to human interaction from the simplified environment back into one's normal setting through the use of generalization and analogy. A simple example would be to draw a comparison between the specific responsibility of the skipper of a boat when sailing close to a lee shore, and that general aspect of leadership which requires a leader to analyze and define a situation. It is, I believe, readily possible to train individuals in the use of this creative skill. Once acquired, facility in building analogies can become enormously useful.

There is one particular area of transfer which is of special interest. It has to do with the body as an aspect of self, on the one hand, and the total self, on the other. To a remarkable degree, it appears to me to be true that what one thinks and feels about one's entire self is greatly influenced by what one thinks and feels about one's body. There is a small but growing body of research which supports this point of view.[3] If this is the case, one obvious and very direct strategy for strengthening self-concept is to enable people to have success experiences with their bodies.[4] If I can manage successfully to rappel down that rock face—a maneuver that at first struck me as being impossible—perhaps I can successfully negotiate other difficult experiences in my life!

A further point having to do with the growth of self stresses the importance of interaction between the self and others. Among modern psychologists, there is now widespread agreement upon the principle that the self is defined, nurtured, and maintained—to whatever extent these functions may occur—largely by means of interaction with other individuals. I learn to know who and what I am partly by observing—through imaginary detachment—myself engage in transactions with you, and partly by interpreting your reactions to me. Hence, the vital importance of the small group context for outdoor learning becomes clear. Growth in self-concept and self-understanding are contingent upon interaction with others.

Lastly, it is necessary to comment on the utility of stress used intentionally as an educational tool, particularly as to the relationship between stress and the goal of internalization. It is my belief that stress can be employed in three slightly different ways: (a) It can

function as a catalyst in the early stage of the thaw→shift→freeze cycle to stimulate a desire to change. If I become hopelessly lost in a fog during a tow-out drill, my uncertainty as to the need for navigational skills suddenly vanishes. (b) It can function as a motivation for internalizing new behavior. If, later in the cycle of the learning experience, I again encounter fog, but this time not during a drill, I have a second chance to learn whether I really understand and can apply navigational skills. I may then realize that verbal comprehension does not suffice. To be of value, the skills must be available for **use.** (c) It can function as a self-checking device to ascertain whether new behavior has been internalized. I probably need at least a third experience in fog before I can be confident that I am able to serve reliably as a navigator. Stress, then—when it is understandable and, in a sense, controlled—can be a versatile and potent tool in the kit of the experiential educator.

Conclusion

In the preceding statement, I have begun by describing the themes which I choose to include in outdoor learning experiences. It becomes apparent that these themes are means employed toward the achievement of ends. Hence, an elaboration of the ends follows. Turning next to the important question of "Why outdoor learning?," a rationale for this type of experiential education is built around the points of connection between means and ends. To the extent that the argument succeeds, it demonstrates the kind of relationship suggested by the model "If you do A and B, then X, Y, and Z perhaps can be made to occur."

On this conditional note of optimism, I shall close.

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[1] The wilderness is, of course, no less complicated an environment than any other. It is the contraction of one's span of attention that causes it to appear as a simplified environment.

[2] For this concept—and a good r. any others—I am indebted to John Rhoades' dissertation entitled *The Problem of Individual Change in Outward Bound* (University of Massachusetts-Amherst, 1972).

[3] Fisher, Seymour. "Experiencing Your Body: You Are What You Feel." *Saturday Review*, July 8, 1972, pp. 27-32.

[4] This strategy appears particularly appropriate for persons who are handicapped—whether physically, mentally, or emotionally—and who, therefore, have some reason to believe that "God short-suited them in their issue."

The Earlham Program*

Richard Rodgers, Professor of Mathematics, Co-founder, Earlham Wilderness Program Earlham College, Richmond, Indiana

Earlham College, like many small coeducational liberal arts institutions, faces a challenging array of problems that concern its capacity to provide and maintain a curriculum adapted to present as well as future requirements. It must find ways to use faculty and other resources more effectively in a period of pervasive changes in American society and student needs. It must develop a strategy for continuing educational change to meet varying social conditions. It must find ways to add to the intellectual breath and habits of disciplined inquiry characteristic of liberal studies graduates, as well as providing expanding opportunities for the acquisition of skills in problem definition and solution, and policy formation. It must seek to enlarge the kinds of practical experiences that would widen career options for graduates while enhancing their ability to consider intelligently the broader issues confronting their society. And it must conceive and employ instructional approaches that draw academic inquiry and practical experience closer together within a framework of concern for enduring humane values.

The Earlham College Wilderness Program originated in 1970 as an outdoor pre-term course designed for entering freshmen and a few upperclassmen. Wilderness 1974 is now able to offer two alternatives: a mountaineering expedition to the High Uintas Primitive area in northeastern Utah, and a canoe trek to the Dryden Wilderness Area of Ontario, Canada, with activities ranging from back-packing and canoeing to drown-proofing, climbing, and a wide variety of outdoor-living skills and academic instruction.

The Wilderness Program is designed as a unique orientation to college and a challenge to live fully and vigorously. Participants live in "patrols" of eight to ten students, under the guidance of trained upperclass instructors and of full-time faculty members, each of whom has had wilderness training. Faculty members become academic advisors of the students in their expeditions, finding in a month of shared life in the wilderness unusual opportunities to gain

mutual confidence, friendship, and the knowledge that permits careful advice. Upperclass student instructors provide much of the day-to-day instruction. Rotating daily leadership gives all participants a chance to assume responsibility, learn the meaning of interdependence, and develop a capacity for judgment.

The Wilderness Program helps to prepare students for college while allowing them to enjoy rewards and pleasures of outdoor experience that will encourage them to continued use of leisure time for sensitive and responsible outdoor living. One of its most important goals is to teach students that they are able to meet, on a day-to-day basis, the challenges that the wilderness offers. For this reason we send participants only general information about the trip. The measure of our success is the degree to which each expedition member develops the competence and confidence needed to feel at ease in the wilderness—a security which does not depend upon structure and routine—but which results from a thorough grounding in woodmanship and the cultivation of an independent mind and a resilient body.

Through use of group experience, the natural environment, observation, and informal presentations and group discussion, faculty leaders drawn from Mathematics, Biology, Geology, Drama, Library Science, Psychology, History, and other fields offer instruction in regional geology, ecological patterns, resources management, and an appreciation of the ways in which college and other communities function.

*Condensed from the original text.

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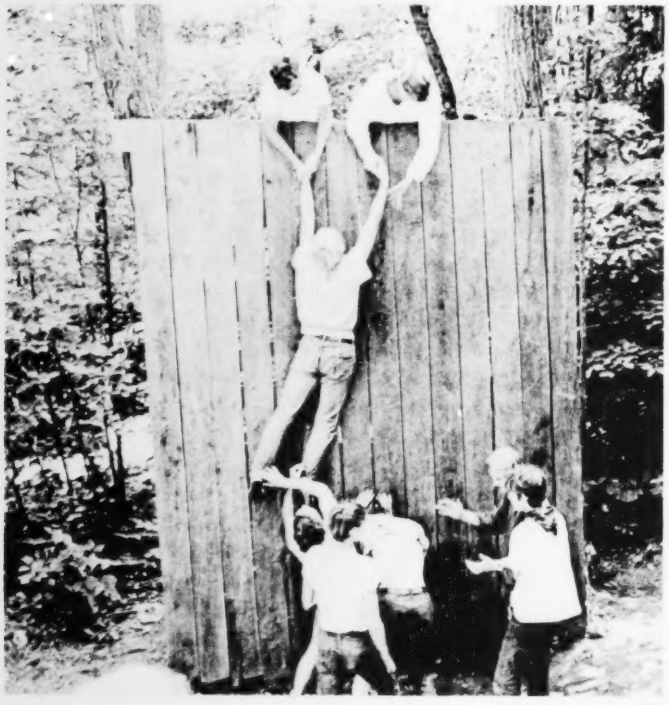

The Princeton Education Center at Blairstown

John G. Danielson, Center Coordinator, Assistant Dean of Student Affairs, Princeton University

The overall objective of the Princeton Education Center at Blairstown is to promote—through a unique out-of-doors environment and special programming, based largely on the concept of learning by doing—a greater understanding of both the human and physical environments.

Physically, Blairstown refers to 170 acres in a beautiful woodland setting with a lake, waterfalls, and ravine. The property is located three miles north of Blairstown, New Jersey (65 miles northwest of Princeton), in the foothills of the Kittatiny Mountains, not far from the Pennsylvania border. Nearby is the 40,000 (eventually 75,000) acre Delaware Water Gap National Recreation Area with its river "wilderness," 50,000 acres of state parks and forests, and a section of the Appalachian Trail with its hiking and overnight camping opportunities. The Blairstown property is owned by the Trustees of the Princeton Summer Camp; the facility and programs have long been closely affiliated with Princeton University.

The Princeton Summer Camp, founded in 1909 by Princeton undergraduates, faculty, and alumni on seven acres of pine forest at Bay Head, New Jersey, moved to its present site near Blairstown in 1930. Its primary objective was to provide a two-week camping experience for disadvantaged boys from Princeton and from the center cities of Newark, Philadelphia, and New York. From 1909 to 1969, approximately 250 young men visited the Camp each summer. Since 1969 the program has been coeducational.

We know that this enjoyable and educational summer camp experience has had a positive effect on those campers. Of perhaps equal value is the effect that the camp has had on successive generations of Princeton students who have served as counselors and staff. For many of them, the special satisfaction of working with these campers has significantly affected their careers and volunteer activities following graduation.

Based on the value of these experiences, the Trustees feel that the Center at Blairstown has an unusual opportunity to satisfy important educational and community needs. Students need good teaching, and school systems and colleges continue to seek the best ways to provide it. But good teaching alone is not enough. Students also need and want help in developing their own sense of identity and self-confidence. Teachers at both the school and college levels need the renewal, the insights, and the per-

spective of getting to know their students in a more personal and informal environment than that bounded by classroom walls.

The Center's capacity to provide some of the more important intangibles—a kind of neutral ground for learning, a non-threatening environment, a place where human interaction is greatly facilitated by the nature of the place—has been demonstrated time and time again. Simply put, something extra and significant happens, both individually and to the group, in the setting of Blairstown.

The Center has demonstrated its capacity as a functional educational environment. The learning potential in studying the ecology of the area, and the relation of man to nature, involves issues which reach across the full spectrum of academic disciplines including the life sciences, psychology, politics, economics, and geology. The planned architectural renewal and expansion of facilities are designed to make the new Blairstown Center as self-sufficient as feasible from an energy point of view. These experimental efforts can subsequently serve as visible demonstration projects in the use of energy derived from the sun, the water, and the wind.

In addition to the joys of sojourning in the serene, idyllic setting of Blairstown, more than 4,000 University and community people have used the facility over the past two years for innovative experiential learning programs in such areas as: human relations, environmental education and research, leadership training, management development, teacher training, organization and office planning, outdoor education, and family recreation. These programs have created living and learning activities not ordinarily encountered in the daily lives of the participants. A major part of Blairstown's experiential education programs is designed to help young people and adults to develop a better understanding of each other and their environment through initiative activities like the Burma bridge and others of the Outward Bound type.

New decision-making experiences have developed in an atmosphere conducive to a freer flow of ideas; personal growth has flourished in the special atmosphere; and divergent groups working together on neutral ground have achieved greater mutual understanding and cooperation.

In response to the Princeton Summer Camp's impact on one young man, his sponsor wrote: "I would like to commend you and your staff for the great job you did in instilling some hope in Keith's future. He was never before exposed to the type of environment that the Princeton Camp offered, and once there, he excelled. This is a result of the patience and guidance of the staff, whom he respected and admired greatly. Keith was given responsibility and trusted by adults and his peers, something which he never encountered before....So in closing I would like to thank you and your staff for making a fifteen year-old boy's life a little brighter." One of Keith's counselors, an undergraduate staff member, wrote that "the summer produced the greatest sense of real accomplishment I've ever experienced."

Secondary school groups have used Blairstown extensively for human relations, leadership development, and environmental education programs. After one successful three-day extended outdoor education program, the teacher—a recent Princeton alumnus—wrote: "What strikes me most about the Blairstown trip is that it represents not only the best of what I try to do in class, but also the best of those extra-school learning moments. In addition to the specific education which went on, the young people and the adults gained new insights into each other. The challenges and problems posed by a new environment provided the opportunity for revealing talent, leadership, excellence, and community awareness of a different nature than at the school."

The Dean of Student Affairs Office at Princeton University has begun a successful five-day orientation program for incoming freshmen based at Blairstown. The activities are designed to give new students an opportunity before school begins to develop a broader understanding of each other as well as of upperclassmen, staff, and faculty; to learn more about the University; to learn and practice outdoor skills; and to become more familiar with New Jersey's natural environment and ecological concerns and needs. Similar spring and fall programs have been developed which are open to the entire university community.

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Princeton's Geology Department has used the Blairstown facility as a base camp for the exploration and discussion of the educationally important Delaware Water Gap area, about nine miles away. In addition, the Tocks Island Dam project, which would be located about seven miles from the Center, is the focus of much study and research into state-wide land use policy development and the incorporation of human values into environmental decision making. As a Princeton faculty member has noted: "Man coming to terms with natural limits is the central environmental problem of the next fifty years, and the Blairstown site provides a laboratory and base camp from which to explore the overriding physical, political, and moral constraints on the adjustment."

The innovative architectural design envisioned for the site is completely consistent with an important objective of the Center: developing an experiential, essentially outdoor education program designed to encourage a better understanding of, and a less exploitative attitude toward, the environment. Just as the Center makes important educational use of the natural environment, so it intends to use the site and the buildings themselves as teaching tools. The site and the buildings, as presently envisioned, are designed to organize the participant's experience in such a way as to produce a view of nature as a vital system on which man depends; one whose resources should not be exploited by brute force, but whose special potentials can be carefully reintegrated into man's own life cycles.

Specifically, development of the site calls for the use of water and wind power to generate on-site electricity, and the use of solar collectors to convert the energy of the sun into hot water and space heating.

The new buildings will be built so that their "working parts" are exposed to view (rather than hidden behind walls) as an intrinsic part of the design, thus using the architecture itself to demonstrate some of the principles of natural science, engineering, and basic physics (mechanics of heat transfer). In this way, a concern for an efficient and sensitive relationship to the natural resources of the environment can be translated into a whole new dimension of aesthetics.

The potentials of pioneering in the area of solar heating and energy conservation, and the precedent of demonstrating a way in which man can design and build in complete concert with nature, are exciting aspects of the Blairstown development.

In summary, the Princeton Education Center at Blairstown has the exciting potential for taking a leadership role in helping people—throughout the community and the University—to develop healthier, more creative ways for learning to live in harmony with themselves, with their fellow human beings, and with their environment. It has a magnificent setting. It has imaginative and dedicated human resources. It has a proven record of accomplishment.

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Toward the Measurement of Affective Education

A Report of Recent Work by Outward Bound
(Condensed[1])

Paul Harmon, Independent Educational Consultant to Outward Bound, Harmon Associates, San Francisco, California

Introduction

For slightly over a year Outward Bound has been engaged in an effort to specify its educational objectives and to measure the behavioral changes induced by an Outward Bound course. It is expected that this effort will become an ongoing part of Outward Bound. During the early state special attention has been given to the identification and measurement of affective behavior change. This paper will discuss our activities and results in the affective domain during the past two years.

Instructional Objectives

Robert Mager has defined the function of a good instructional objective in his book *Preparing Instructional Objectives* as follows:

(1) It should describe an activity that the student will perform that will show an observer that he has acquired a specified behavior,
(2) It should describe the conditions under which the learner must perform the activity, and
(3) It should state the standards of acceptability for the performance.

Mager went on to say that the writer of instructional objectives should employ specific action verbs that preclude misinterpretation and provide sufficient detail to assure that other qualified persons in the field can recognize the behavior when it occurs.

In practice, instructional objectives usually refer to a class of behavior. The specific instances of behavior are measured by test or criterion items. Thus, a complete system needs not only behavioral or instructional objectives but also criterion items.

At about the same time that Mager was popularizing instructional objectives, Bloom, Krathwohl and others devised a three-part classification for all instructional objectives, as follows:

Cognitive objectives are objectives concerned with intellectual knowledge, including facts, analytic skills, and problem-solving skills.

Affective objectives are objectives concerned with attitudes and feelings and include attention, valuing and intrinsic ethical motivation.

Psychomotor objectives are objectives concerned with physical performance including coordination and skilled body movement.

Most teachers have tests and other means of determining their students' cognitive and psychomotor behavior change. Outward Bound, for example, has a detailed syllabus in safety and map and compass work. Hardly any instructional institution, however, goes beyond some minimal statement of their affective objectives. (A civics teacher's desire to make his students "good citizens" is a fine goal, but it isn't an objective, as defined above, because it doesn't specify how he can measure success for failure. Hence our civics teacher can never really know if he is succeeding or failing.)

Identifying the Affective Objectives of Outward Bound

Outward Bound has been offering courses for many years; it is a well established institution. The task was to help such an ongoing institution identify and formalize its objectives. Our strategy has been to gather Outward Bound personnel together into workshops and ask them to identify their own objectives. In planning the workshops we have depend-

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ed on two approaches. First, we have worked from the very general to the more specific. We began by agreeing we could divide Outward Bound's objectives into three general categories: cognitive, affective, and psychomotor. Then we subdivided each of these general categories into finer and finer behavioral distinctions until we arrived first at objectives and finally at criterion items.

Secondly, we depended on successive approximations: we don't demand final results on the first or even the second time. When we first began the workshops we agreed that it would take three years to develop a good set of affective objectives. We developed an initial list the first year and then we tested it in actual courses during the summer of 1973. Since then we have revised and refined the list and are currently testing a new version in this years' courses. We feel this gradual approach is important for two reasons. First, if we had demanded highly polished objectives on the first try the workshop participants simply wouldn't have been able to produce them—it takes time to learn how to state precise and measurable objectives. Secondly, by developing the final list slowly we allow each staff member to test the objectives in the field. Each staff member can prove for him or her self whether or not a particular behavior is or is not being taught in an Outward Bound course. When people talk about objectives in the winter they are often very idealistic and optimistic about what is being taught; when they talk them in the fall just after a summer in the field they are much more pragmatic. We hope to strike a balance.

The list at the end of this article will give you a general idea of the areas which Outward Bound is trying to define in behavioral terms.

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Measuring Affective Objective Attainment

The greatest difficulty to date has been selecting criterion items—those discrete and specific behaviors that we will accept as outward signs of inward attitude. This problem is complicated by trying to figure out how to quantify observations in a field setting. In traditional classrooms there is the final exam. Even if we could devise a paper and pencil test to measure affective objective attainment, the students in Outward Bound courses neither expect nor desire to take such tests. We've spent a considerable amount of time on this question and have yet to arrive at a completely satisfactory answer. At the moment we are relying mostly on checklists. The checklists are lists of specific behaviors (e.g., student picked up his own litter when he broke camp) that the observer can quickly record. In some cases we've tried to get measures but in most cases it's either "yes" or "no." Each item on a checklist is a criterion item that is related to a specific instructional objective.

The instructor fills out two checklists per student, one near the beginning of the course and one near the end. The checklists are identical and by comparing all checklists trends in behavior change resulting from the course can be determined. Senior instructors and program personnel have also tried using checklists when they visit courses in the field, though it seems likely that the instructor will always remain the major source of data.

In workshops, especially those held after the instructors have used the checklists in the field, we have stressed the identification of "critical behaviors"—those behaviors that are "sure signs" and easy to observe. As a practical matter, we want to reduce the checklists as much as we can. We would like to refine the checklist until it measures the maximum amount of behavior change with the minimum number of specific observations. We expect to continue to work on this refinement for at least another two years.

This checklist method of evaluation would be worthless if we were trying to measure attainment in individual students. (We know, for example that the same behavior may mean different things when displayed by different students.) We believe, however, that the checklists, when averaged together, give us an overall trend. (e.g., If all or nearly all students show a particular behavior we are pretty certain we know how to interpret it.) Outward Bound is not interested in measuring the achievements or success of individual students, as such. It is interested in gathering statistical data that will allow the organization to determine if it is accomplishing what it sets out to accomplish. Outward Bound is developing instructional objectives so it can hold **itself** accountable.

Making Affective Evaluation An Ongoing Part of Outward Bound

Outward Bound realizes that its effort to identify and measure affective behavior change is a long-term and difficult task. We fully expect to take at least two more years to reach a point where we have a checklist that we feel is minimally adequate to begin serious data gathering efforts. We feel it is very important that everyone in the organization really trust the checklist before we start using data gathered from it.

In the longer future Outward Bound hopes to use its checklists for many different purposes. Probably its most important use will be to identify areas that need improvement (e.g., modified or changed instructional techniques). We believe that we will also be able to build better programs for non-Outward Bound settings when we know more precisely what occurs on a standard Outward Bound course. And, of course, Outward Bound hopes to contribute what it learns to other institutions and thereby to increase the quality of experiential affective instruction throughout the United States.

Although the checklists are hardly finished we have already observed some benefits from the effort. Just getting people to talk about affective change in more or less concrete terms raises everyone's consciousness of affective events occuring on Outward Bound courses. No matter how inaccurate the current checklists are, they provide the instructors with a new language and focus when they discuss their courses with each other or with their students.

Outward Bound has always been concerned with educating the whole person. This has always included a significant concern with such affective behavior as self-confidence, improved group interaction skills, increased compassion for others, society and the environment. We believe that our current work in specifying affective objectives and trying to measure the changes our courses are causing is an important step in that direction.

Outward Bound Instructional Objectives

The following instructional objectives were identified at the National Outward Bound School and Program Director's Meeting in Texas in November of 1973.

1. Affective Objectives-
Improvements in Attitudes and Values

1.1 **Increased Sense of Personal Worth and Self-Confidence.**

1.1.1 Student becomes more willing to attempt untried experiences.

1.1.2 Student becomes more willing to open self to others.

1.1.3 Student becomes more willing to accept responsibility for own actions.

1.1.4 Student becomes more willing to cope with discomfort and stress.

1.1.5 Student becomes more aware of limits of personal abilities.

1.2 **Improved Interpersonal Communications.**
(one to one interactions)

1.2.1 Student tries to resolve conflicts with others.

1.2.2 Student tries to speak honestly of his/her feelings.

1.2.3 Student spends time talking with others about things that deeply concern him/her.

1.2.4 Student shows concern about another's feelings.

1.2.5 Student is willing to try another's ideas and/or adopt their plan of action.

1.2.6 Student willingly recognizes other's achievements.

1.3 **Improved Group Interaction Skills**
(crew or, watch, or patrol interactions)

1.3.1 Student becomes more open: Student shows more willingness to listen and try other's ideas and solutions.

1.3.2 Student shows increasing willingness to accept responsibilities of leadership.

1.3.3 Student shows increasing willingness to carry own weight and to do mundane tasks.

1.3.4 Student becomes increasingly involved in the group process, . in decision-making and in problem-solving.

1.3.5 Student increasingly becomes a good teamworker and maintains positive relations with other members of the group.

1.3.6 Student shows improved spirit, joy and tone.

1.4 **Improved Social Attitudes**
(Attitudes towards society and strangers)
(No specific objectives or criterion items developed.)

1.5 **Improved Spiritual, Moral and Ethical Values**

1.5.1 Student shows increased recognition of relevance of spiritual, moral, and ethical values.

1.5.2 Student shows increased recognition of the spiritual potential of the wilderness.

1.6 **Increased Environmental Awareness**

1.6.1 Students show increased environmental responsibility.

1.6.2 Students show increased environmental awareness.

[1]Copies of the complete paper are available from Outward Bound, Inc

Financing Modified Outward Bound Programs

Keith V. King,
Professor of Physical Education,
Director, Operation LIVE,
Keene State College,
Keene, New Hampshire

"S C R O U N G E"

"S" stands for "search"
Search your mind and your thinking as to WHY you are doing this thing.
Search your mind and thinking as to WHAT you are doing.
Have in your mind these things clearly as there will be times when you will be questioned: questioned by your boss, questioned by yourself, questioned by your wife and kids and questioned by the kids with whom you are working.
Search your imagination for things that are natural and close at hand and are interesting to the kids...after all you are working for them, they are not working for you.
Search your heart for some of the reasons you are doing these crazy things.

"C" stands for "courage"
Courage to "DO IT"
Courage to "DO IT RIGHT"
Courage to "DO IT RIGHT NOW"

"R" stands for "resources"
The resources of people...lots of people have skills and interests...all you have to do is ask them for help.
The resources of imagination...yours and other's...and remember the total of people's imagination and their interactions is greater than the sum of its parts.
The resources of your experience.
The resources of the courage and excitement of working with kids and people who are excited about learning...and there are many spin offs of this.
The resources of the school and community and the natural world around you, not the money and the status and the material things they can offer, BUT the ideas and stimulations they do and can offer.

"O" stands for your "own"
Your own heart and energy and ideas and money and equipment: if you are afraid to loan your pack and frame to a kid, or if you are hesitant to let someone borrow your cooking equipment, or if you are not willing to have the program use your canoe, you don't trust them and after all TRUST is the key thing upon which we base the program.

"U" stands for YOU
If you are not willing to offer yourself 8 days per week for 30 hours per day for about two years, please take my advice and don't even start.
Anything worthwhile is worth the sacrifice of starting it. Don't try to sell something before the buyer has a chance to see it...it will sell itself if it is right and in the right place and at the right time.
If YOU have to have permission to run a program like this, either you are in the wrong place or your idea of the starting place and time is faulty. It has to start IN you and you have to want it so badly you can taste it...otherwise, please stay out of it.

"N" stands for "know" your stuff
Know your stuff means that you are going to have to accept the idea that you don't know all your stuff...that your job is maybe to make it possible for others to learn something on their own, something that you might not know, something that is important to them, something that is very personable and private, something which is none of your business; and that is a very scarey place for some people.
To know your stuff is to know how to help others learn the things they think are important, the way they think they learn the best and not to be the "boss"; and that is a very scarey place for some "teachers."
To know your stuff is to be willing to learn yourself, about yourself and by yourself: others may help if you let them; and that is a very scarey place for some people.

"G" stands for GO
Go - DO IT
Go - DO IT RIGHT
Go - DO IT RIGHT NOW
But damn it GO
GO - GO SLOWLY
GO - GO SMALL
AND GO WITH QUALITY

Bigger is not necessarily better

"E" stands for.....you put that one in

If this little play on a word has not answered the question of financing for your program, then you are looking in the wrong direction for the wrong things.

There is no easy way to do this thing. The dollars will take care of themselves as will the question of academic credit and the other trivia that this world seems to think are critical to have to be able to start something.

"S C R O U N G E"

Business Session Report

The business session of the conference was held in the early afternoon of February 12, 1974. The question of where to go from here dominated the discussion. The consensus of the conferees was that another conference would be beneficial.

A proposal was made that an association be formed to centralize conference planning for the future and to study the prospects of the advancement of outdoor pursuits in higher education through collective efforts afforded by a national association. The conference ratified the proposal assigning John Rhoades and Keener Smathers the power of appointment to form a national steering committee.

A team of conferees headed by Alan Hale of Mankato State College schematized possibilities and strategies for a national association. The committee's presentation was in the form of a report to stimulate speculation on real possibilities for a functioning national body. Ratification was not appropriate.

Committeemen were named to serve on the national steering committee. The group met in special session in the evening of the same day to chart further steps. The recommendation was approved that the new association appeal to the Colorado Outward Bound School for permission to hold the next conference in a joint session with a Colorado conference in the fall already in the planning stages. For the time being, no responsibility was assumed by the steering committee other than the task of planning for the next conference.

Selected for the national steering committee were Robert Godfrey, University of Colorado; Donn Kesselheim, University of Massachusetts; John Rhoades, Outward Bound, Inc.; Richard Rodgers, Earlham College; and Keener Smathers, Appalachian State University.

Appendix I

PROGRAM

Sunday, February 10

4:00-6:00 p.m. Registration; optional ropes and initiative course activities, mini-expedition.

7:00 p.m. Dinner

8:00 p.m. Call to session and introductions — Keener Smathers, Conference Director

Welcome — Herbert Wey, Chancellor, Appalachian State University

Keynote Address: "The Value of Experience" — Henry Taft, President OUTWARD BOUND, Inc.

9:30 p.m. Reception in the lounge

Monday, February 11

7:30 a.m. Breakfast

8:30 a.m. Description of model college programs, study of three types.

Earlham College
Richmond, Indiana
Dick Rodgers, Co-founder
Earlham Wilderness Program

Princeton - Blairstown
Outdoor Education Center
John G. Danielson
Ass't. Dean of Student Affairs
Princeton University

"But Is It *Really* Respectable?"
Colorado University M. Ed. Program
Robert Godfrey, Ed.D.
Dir. Teacher Training, COBS
Assoc. Professor of Education

10:00 a.m. Coffee break

10:30 a.m.-
12:30 p.m. Continue ropes and initiative course activities; rappelling

12:30 p.m. Lunch

1:30-
4:00 p.m. Program Development Components

Program Possibilities
Phil Costello
Project USE, New Jersey

Perry Gates, Hurricane Island
Outward Bound School

Staffing and Outdoor Program
Dan Meyer, Director
North Carolina Outward School

Staff Training
Noel Cox, Prescott College, Arizona

Safety
John Rhoades, Program Coordinator
OUTWARD BOUND, Inc.
Greenwich, Connecticut

Accreditation
Alan Hale, Mankato State College, Minnesota

Funding
Keith V. King, Director of LIVE
Keene State College
New Hampshire

4:00-4:30 p.m. Break

4:30-6:00 p.m. Choice of workshops in interest areas of program components, panel discussions.

6:00 p.m. Relaxation; Dinner

8:00 p.m. Movies — "Solo" — rock climbing, OUTWARD BOUND films; Slides — Individual college programs

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Tuesday, February 12

7:30 a.m. Breakfast

8:30-10:30 a.m. "Measurement of Affective Education" — Paul Harmon, Harmon Associates, San Francisco, Management and Educational Consultant to OUTWARD BOUND

"The Reason for Freezin': The Rationale for Experiential Learning" — Dr. Donn Kesselheim, Professor, School of Education, University of Massachusetts

"The Janus Report: Origins, Trends, Possibilities and Problems" — Robert Pieh, Professor of Education, Queen's University, Ontario

10:30 a.m. Continue ropes, initiatives, rappelling, first aid, map and compass, etc.

12:30 p.m. Lunch

1:30 p.m. Conference Business Session

3:00 p.m. Workshops by request; Exploration of student and staff exchange program possibilities (optional); Otherwise, free time or mini-expeditions

8:00 p.m. Entertainment — Clark Jones, Appalachian Ballads and Instruments

9:30 p.m. Adjournment social

Wednesday, February 13

Optional tour of nearby North Carolina OUTWARD BOUND School; Departures

Conference Director
Keener M. Smathers, Director, Office of Outdoor Programs, Assistant Professor of Education, Appalachian State University

Conference Coordinator of Consultants
John Rhoades, Program Coordinator, OUTWARD BOUND, Inc.

Appendix II

Consultants for the Conference on Outdoor Pursuits in Higher Education

Steve Boehlke
Assistant Dean of Student Affairs
Princeton University
Princeton, New Jersey

Phil Costello
Director, Project USE
New Jersey

John G. Danielson
Assistant Dean of Student Affairs
Princeton University
Princeton, New Jersey

Perry Gates
Director, Outreach
Hurricane Island Outward Bound School
Maine

Robert Godfrey
Director Teacher Training
Associate Professor of Education
Colorado Outward Bound School

Alan Hale
Faculty of Education
Mankato State College
Minnesota

Paul Harmon
Management and Educational Consultant
to OUTWARD BOUND
San Francisco, California

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Donn Kesselheim
Professor, School of Education
University of Massachusetts

Keith V. King
Director of LIVE
Keene State College
New Hampshire

Dan Meyer
Director, North Carolina
Outward Bound School

Robert Pieh
Professor Education
Queen's University, Ontario

Everard Pinneo
Assistant to the Vice-Chancellor for
University Wide Services
State University of New York
Albany, New York

John Rhoades
Program Coordinator,
OUTWARD BOUND, Inc.
Greenwich, Connecticut

Dick Rodgers
Co-founder, Earlham
Wilderness Program
Professor of Mathematics
Earlham College
Richmond, Indiana

Keener Smathers
Director of Outdoor Programs
Appalachian State University
Boone, North Carolina

Henry Taft
President, OUTWARD BOUND, Inc.
Greenwich, Connecticut

Jim Stuckey
Prescott College, Arizona

Margueritta Kluensch
Professor of Education
Queen's University, Ontario

Appendix III

Participants
Conference on Outdoor
Pursuits in Higher Education
Appalachian State University
Boone, North Carolina

Art Bailey
Student
Duke University
Durham, North Carolina

Edward Baker
Graduate Asst. /Dept. of Recreation and Parks
Penn State University
University Park, Pennsylvania

Gary Barnett
Student,
West Liberty State College,
West Liberty, West Virginia

Jerry Baysore
Asst. to the President
Governore State University
Park Forest South, Illinois

David Bedan
Director of Environmental Studies
St. Louis University,
St. Louis, Missouri

Bob Benner
Instructor
Western Piedmont Community College
Morganton, North Carolina

Joe Boldt
Writer
Westport, Connecticut

Steve Boehlke
Asst. Dean of Students
Princeton University
Princeton, New Jersey

Blair Both
Raleigh, North Carolina

Sara Boy
Grand Valley State College,
Allendale, Michigan

Pat Brawley
Secondary School Teacher
State College
Pennsylvania

Steve Bresett
Professor
Bloomsburg State College
Bloomsburg, Pennsylvania

Carol Brown
Student
Princeton University
Princeton, New Jersey

Forrest Brown
Student
East Carolina University
Greenville, North Carolina

Laurie Brown
New York, New York

Peter Bryant
Chief Instructor
Dartmouth College
Hanover, New Hampshire

Seyma Calihman
Chapel Hill, North Carolina

Barry Heath Carden
Co-Coordinator of Student Ser.
Coker College
Hartsville, South Carolina

George Corn
N. C. Outward Bound School
Morganton, North Carolina

Phil Costello
Project USE
Princeton, New Jersey

Stephen Cross
Professor of Biology
Southern Oregon College
Ashland, Oregon

Keith Curtis
Student
Dickinson College
Carlisle, Pennsylvania

John G. Danielson
Asst. Dean of Student Affairs
Princeton University
Princeton, New Jersey

Stephen J. DeGarmo
Instructor of Education
State University
Buffalo, New York

Julia Derrough
Student
East Carolina University
Greenville, North Carolina

Spence Dickinson
New Age Projects
Chapel Hill, North Carolina

Joe L. Dittamone
Student
Southern Illinois University
Carbondale, Illinois

James Estill
Student
Duke University
Durham, North Carolina

J. W. Evans
Chaplain
College of St. Scholastica
Duluth, Minnesota

Keith W. Evans
Director, Wolfcreek Wilderness
Blairsville, Georgia

Frank W. Fletcher
Dir. of Environmental Studies
Susquehanna University
Selinsgrove, Pennsylvania

Herbert L. Foster
Associate Prof. of Education
State University
Buffalo, New York

Delores Franz
Student
Springfield College
Springfield, Missouri

John A. Friedrich
Chairman of Dept. of Health
and Physical Education
Duke University
Durham, North Carolina

Jack Fuchs
Social Work and Resource Coordinator
Bronx Children's Hospital
Bronx, New York

Richard Galland, Jr.
Director, Texas Outward Bound
Dallas, Texas

Mike Gaynor
Chairman of Psychology Dept.
Bloomsburg State College
Bloomsburg, Pennsylvania

C. L. Gobble
East Carolina University
Greenville, North Carolina

Bob Godfrey
Colorado Outward Bound School
Denver, Colorado

Keith Goudy
Student
West Liberty State College
West Liberty, West Virginia

Alan N. Hale
Instructor
Mankato State College
Mankato, Minnesota

Steve Hall
Student
Alpha-Experiental College
College of DuPage
Glen Ellyn, Illinois

Paul Harmon
Educational Consultant to
Outward Bound, Inc.
Menlo Park, California

Richard E. Heeschen
Asst. Director, Physical Ed.
University of South Florida
Tampa, Florida

Randy Hiss
Asst. Director, Project Appollo
Murray State University
Murray, Kentucky

Bill Holt
Director of Project Apollo
Murray State University
Murray, Kentucky

Herb Hudgens
Professor of Geology
Tarrant County Junior College
Ft. Worth, Texas

Tim Huy
Student
East Carolina University
Greenville, North Carolina

Joyce Jaffe
Graduate Student
University of N. C./Chapel Hill
Chapel Hill, North Carolina

Don Jones
Chairman of Div. of Health
Physical Ed. and Recreation
Tarrant County Junior College
Ft. Worth, Texas

Jane Kauffman
Asst. Professor of French
Appalachian State University
Boone, North Carolina

Mary Kelly
Student
East Carolina University
Greenville, North Carolina

Peter H. Ketcham
Transfer Admissions Representative
Nasson College
Springvale, Maine

Margueritta Kluensch
Professor of Education
Queen's University
Kingston, Ontario

Ted Lannan
Graduate Student
Mankato State College
Mankato, Minnesota

Kathy Leiweke
Graduate Student, Environmental Studies
St. Louis University
St. Louis, Missouri

Greg Leonard
Graduate Asst., School of Ed.
University of N. C.
Chapel Hill, North Carolina

Bill Leppert
Dean, Alpha-Experiential College
College of DuPage
Glen Ellyn, Illinois

Linda Lockhart
Student
East Carolina University
Greenville, North Carolina

McNair
Student
East Carolina University
Greenville, North Carolina

Louis V. Mingrove
Assistant Professor
Bloomsburg State College
Bloomsburg, Pennsylvania

John T. Moore
Registrar
Susquehanna University
Selinsgrove, Pennsylvania

Malcolm Moore
Director of Outdoor Programs
Marlboro College
Marlboro, Vermont

Robert Northrop
Counselor
Cornell University
Ithaca, New York

Beth Olsen
Student
East Carolina University
Greenville, North Carolina

Larry D. Olsen
Outdoor Survival
B. Y. U.
Provo, Utah

Vernon R. Parrish, Jr.
Director, Cone University Center
University of N. C./Charlotte
Charlotte, North Carolina

Robert Pieh
Professor of Education
Queen's University
Kingston, Ontario

Sam W. Prather
Assoc. Professor, Div. of Physical Ed.
University of South Florida
Tampa, Florida

James Dennis Rash
Dean of Students
University of N. C./Charlotte
Charlotte, North Carolina

Richard Rodgers
Professor of Mathematics
Earlham College
Richmond, Indiana

Ronald C. Rogers
Graduate Student
Duke University
Durham, North Carolina

Jeanne Roy
Graduate Student
Springfield College
Springfield, Missouri

Fred Sawyer
Asst. Professor of Health,
Physical Education, Recreation
Tennessee State University
Nashville, Tennessee

Pam Sawyer
Junior High School PE Teacher
Donelson Junior High School
Nashville, Tennessee

DuMont K. Schmidt
Counseling Psychologist
University of N. C./Charlotte
Charlotte, North Carolina

Rob Schulze
Outdoor Programs, Family Farm
Chapel Hill, North Carolina

Rita "Huey" Sigmon
Faculty: Science Dept.
Maiden High School
Maiden, North Carolina

Greg Siren
Program Director
Wolfcreek Wilderness
Blairsville, Georgia

Keener Smathers
Outdoor Programs
Appalachian State University
Boone, North Carolina

Ralph H. Steele
ICMR-PRC
East Carolina University
Greenville, North Carolina

Thomas F. Stich
Graduate Student
Mankato State College
Mankato, Minnesota

Kathy Streeter
Graduate Asst., Health,
Physical Education, and Recreation
Appalachian State University
Boone, North Carolina

Jim Stuckey
Faculty Member
Prescott College
Prescott, Arizona

Susan Tannewitz
Student
Appalachian State University
Boone, North Carolina

Diane Thayer
Student
College of DuPage
Glen Ellyn, Illinois

Charles Twichell
Director of Student Aid
Dickinson College
Carlisle, Pennsylvania

Michael Wade
Student
West Liberty State College
West Liberty, West Virginia

E. W. Wadsworth
Professor
Appalachian State University
Boone, North Carolina

John L. Walker
Associate Dean/Freshmen
Bloomsburg State College
Bloomsburg, Pennsylvania

Ed Ward
Outdoors Program
Hampshire College
Amherst, Massachusetts

David E. Wetmore
Professor of Chemistry
St. Andrews College
Laurinburg, North Carolina

Kris Whitmire
Student
Appalachian State University
Boone, North Carolina

Larry Wilson
Dean of Students
Montreat Anderson College
Montreat, North Carolina

Ken Wood
Ohio State University
Columbus, Ohio

Scot Wood
Student
Ohio State University
Columbus, Ohio

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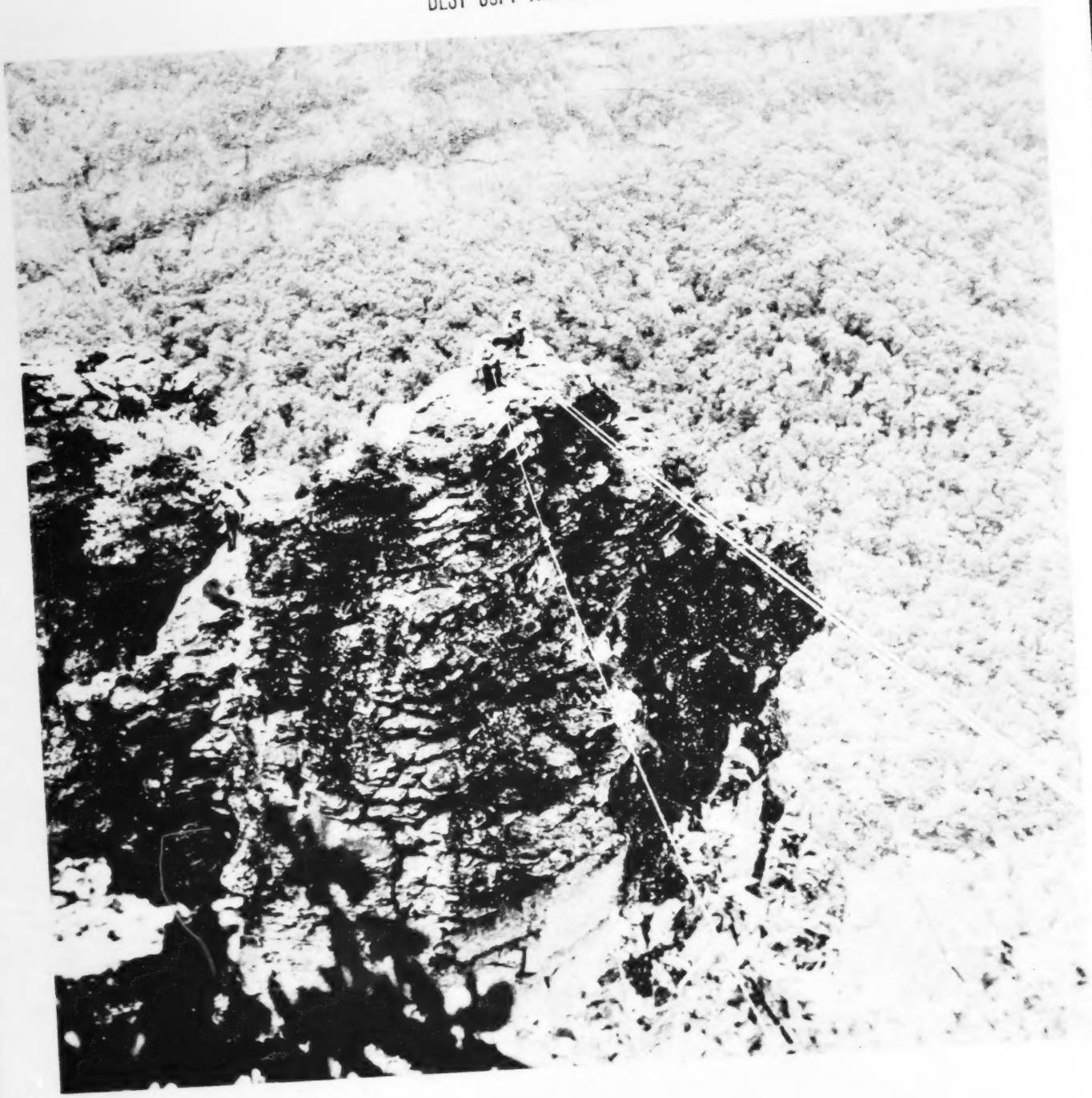

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Table Rock Mountain, site of the North Carolina Outward Bound School.